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FORTH

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by Richard S. Emrich

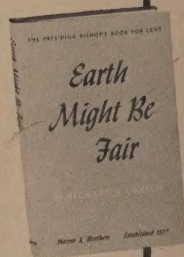


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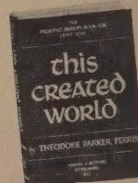
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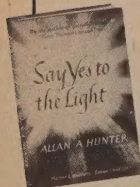


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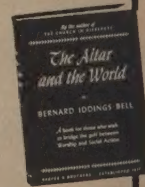
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FORTH

FORTH COVER. Among the many pioneers who have extended the boundaries of the Church in every age, the boys and girls of our Church schools this Lent are going to become familiar with six pictured on the cover in pencil drawings especially made for FORTH by Jessie Gillespie Wil-ling. Charles Henry Brent is in the center and the others are (top, left to right) V. S. Azariah, John Payne, William Hobart Hare, and (bottom, left to right) Peter Trimble Rowe and Samuel I. J. Schereschewsky. More about the Church School Missionary Offering is on pages 11 to 17.

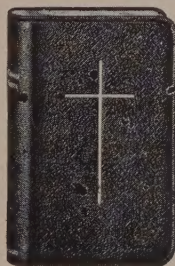
Check Your Calendar

FEBRUARY

- 4 Church of the Air. Columbia network. 10 a.m. E.W.T.
- 6-8 National Council meeting
- 11 Race Relations Sunday
- 14 Ash Wednesday
- 16 World Day of Prayer
- 18-24 Brotherhood Week
- 18 Annual Student Communion Sunday
- 22 Diocesan Communion for men and boys

MARCH

- 11 Church of the Air. Columbia network. 10 a.m. E.W.T.
- 30 Good Friday



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CHURCHMEN in the NEWS

GENERATIONS of Americans have revered George Washington as the Father of their Country, but Messmore Kendall, Churchman, lawyer, and collector, of Dobbs Ferry, N. Y., has come close to Washington the man by collecting, restoring, and living with rare Washingtoniana in the Livingston House, Dobbs Ferry, N. Y., once Washington's headquarters.

Mr. Kendall's acquisition of the house was pure luck.

From its Revolutionary occupant, the house passed into the hands of Peter Van Brugh Livingston who also owned most of the real estate in Dobbs Ferry. Some of his property he gave to the Episcopal Church of which he was a member.

Many years later after the house had passed through generations of owners, Messmore Kendall drove by the house which was advertised for

sale. Inquiring at the door he learned the house was to become a roadhouse! Mr. Kendall went to the brokers where the bill of sale was to be signed at noon. At one o'clock, as the other man did not appear, the house became Mr. Kendall's. The disappointed brewer arrived four hours later.

Mr. Kendall, who was born in Grand Rapids, Mich., was baptized there in St. Mark's Church, and was confirmed by Bishop Franklin S. Spalding in Denver. He received his law degree from Columbian, now George Washington University, and was admitted to the Montana and New York bars. Possessed of many interests, Mr. Kendall has had a share in many enterprises, dating back to his school days when he sang in the church choir. Besides his law work, he has organized real estate, and mining companies, was vice-president of the George H. Doran



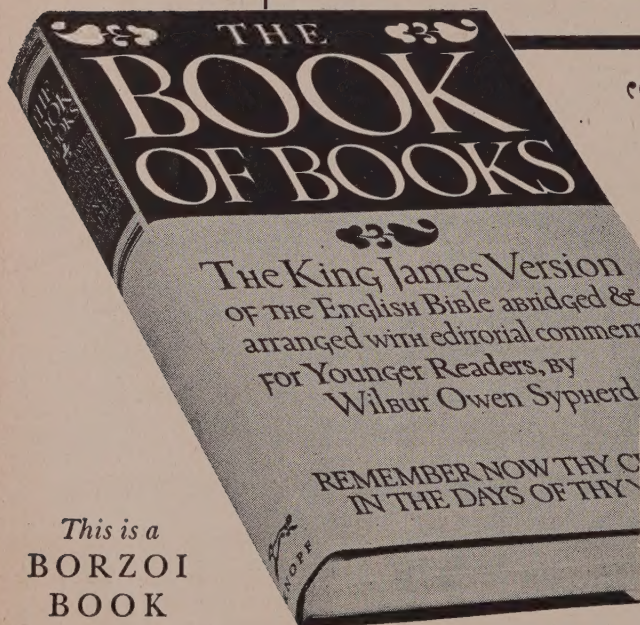
Messmore Kendall speaks at a Washington Birthday observance from New York Sub-Treasury Building, where his large collection of Washingtoniana is housed.

Co., and a director of Farrar & Rinehart, publishers.

Mr. Kendall now devotes much of his enthusiasm in restoring American

Continued on page 30

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FEBRUARY

FORTH

1945

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Frontispiece	4
Unity and Faith Lead to Victory <i>By the Rt. Rev. Henry Wise Hobson, D.D.</i>	5
New Archbishop Named	7
Harlem Goes to Church	8
John Marston's Idea Was Good!	11
God Welcomes Your Help <i>By the Presiding Bishop</i>	12
Pioneers of the Kingdom	13
The Church School Missionary Offering	16
Great Possibilities Seen for Church in Alaska <i>By the Rt. Rev. John C. Ward, D.D.</i>	18
"I Want Them To Know" <i>By the Rev. David W. Clark</i>	20
The Living People is Unique Radio Program	21
Churchmen in the News	2
Under Our Reading Lamp	22

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ON the eve of battle on land or sea or in the air, in training camps in the United States or behind the lines in Europe, Africa, or the South Pacific, the chaplain carries on. For four years the Army and Navy Commission, as the agent of the Church at home, has backed him up with necessary equipment. This month the Commission is asking for the means to carry on this vital work for our men and women in the Armed Forces. See page six.

Unity and Faith Lead To Victory

By the Rt. Rev.

HENRY WISE HOBSON

Bishop of Southern Ohio

VISITING an amputation ward filled with forty casualties, who had lost one or more limbs each, may sound like a depressing and even gruesome experience. It is not. I spent some time in a number of such wards during the weeks in October and November of 1944 when I had the privilege of being with our Armed Forces in England and on the Continent. I admit that as I stood in the door of the first such ward which I visited, and looked down the double row of cots occupied by men who had lost their legs and arms, my heart sank. I wondered what I could say to them. Then something in the atmosphere of the place gave me courage. I saw smiles. I heard cheerful conversation. I felt the presence of an astonishing spirit—hope, faith, and courage all mixed up together—which pervaded the whole ward. I sat down by the nearest bed and asked, with a good deal of wonder and admiration, "How's it going, soldier?" The answer increased my surprise, "Just fine. Look I can lift ten pounds now."

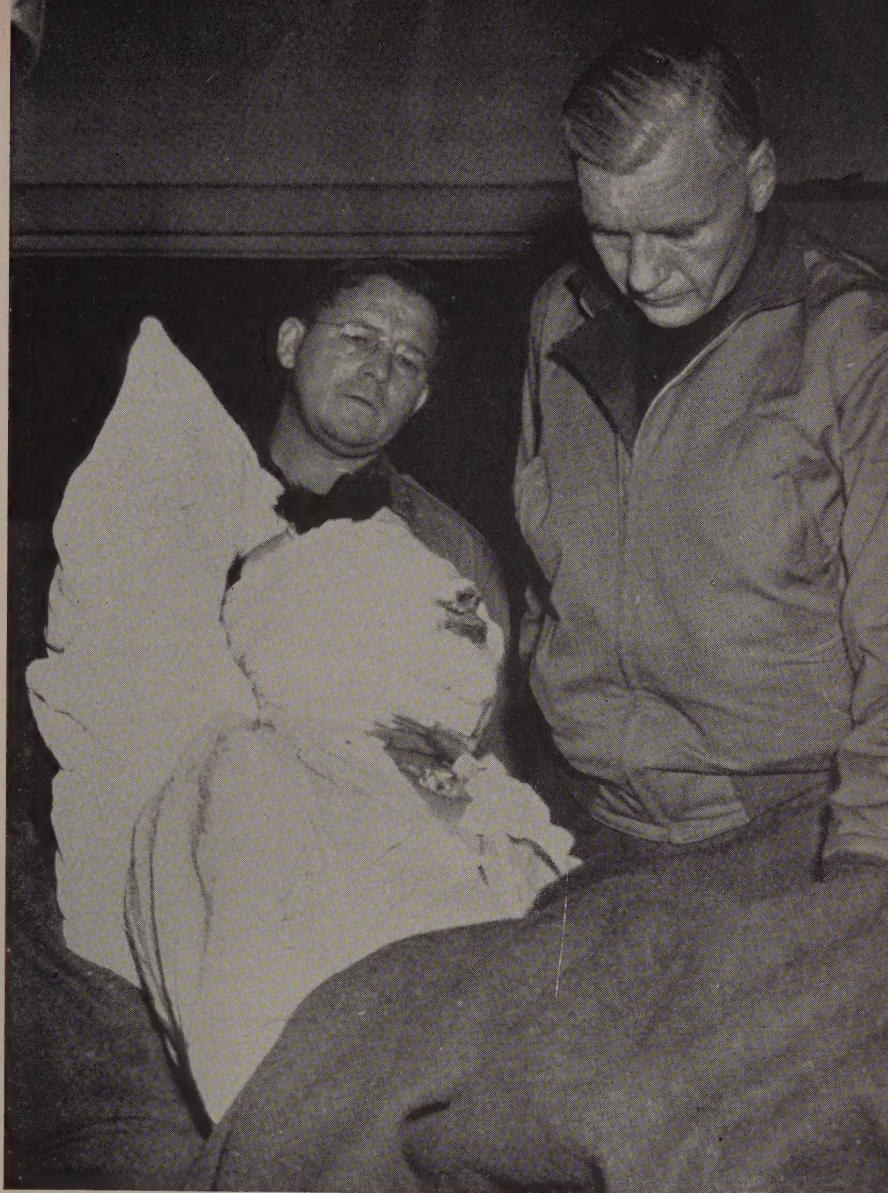
The man, he was hardly more than a boy, showed me with real delight how he could lift the stump of his leg, amputated half way between the knee and the hip, and thus pull a cord, fastened to the end of the stump, which ran over a pulley on the end of the bed to a weight which just rested on the floor. Each time he waved the remains of his leg the weight was raised and his smile broadened. "You see," he said, "the stronger and more active I can make what I've got left, the better I'll be able to handle the

prop they're going to give me. I may never do any pole vaulting, but I'll get around all right and I'll only have to bother taking off one shoe and stocking at night." Then he laughed and I joined in.

Along the ward men were busy with all sorts of mechanical devices and gadgets designed to help them in their preparation for the new sort of lives they seemed eager to start on. Like the patient with whom I first talked many were lifting weights to give strength and health to what remained of legs or arms. Others were learning to do skillfully with left hands what lost right hands had always done be-

fore. One man, on crutches, was making remarkable progress in mastering climbing some dummy stairs. Another, with both legs gone, was getting the feel of a makeshift low cart as he visited other patients around the ward. With enthusiasm he showed me a sketch, drawn for him by one of the doctors, of a streamlined small platform on ball-bearing casters which he told me "would beat having to walk by a mile."

These men were helping each other. That is why they are grouped together in a ward. They know they are all in the same boat and that the sailing is not going to be easy. But they have



Bishop Hobson (right) on his recent trip to England (FORTH, December, 1944, p. 21) visited the European Theater of war and saw many servicemen in frontline hospitals.

Unity and Faith---continued

the united determination to face the problems and difficulties which lie ahead with a faith which is bound to win through to victory.

Of course visiting in these amputation wards gave me far more than I could possibly give the men with whom I talked. The hope, courage, and cheerfulness of these patients held before me a vision of the spirit with which tough roads can be traveled triumphantly. These men are a symbol of how discouragement, disappointment, and the threat of defeat can be met with a united faith which brings victory.

This spirit was not confined to the casualties in the amputation wards. For eight weeks as I traveled about in England, France, Belgium, and Holland I found, wherever difficulties were being met successfully, wherever hard jobs were being done effectively, wherever dangers were being met courageously, that it was unity and faith which gave assurance of victory.

Among the many patients I talked with in field, evacuation, and general hospitals I did not find one, except for those who were mentally disturbed, who was not cheerful, hopeful, and courageous. The doctors, nurses, and enlisted personnel of our Medical Corps deserve all the praise and credit which we can give them for the skill with which they care for the casualties, and the contribution which they make in building up the morale and developing the right mental attitude of their patients. It is teamwork right from the battalion aid stations, working in the front lines, back through the regimental collecting companies, the divisional clearing stations, the field and evacuation hospitals, to the general hospitals, that makes possible the astonishing speed and attention with which casualties are handled. The constant use of the new drugs has removed the danger of infection. The availability of whole blood and plasma, right up to the front lines, has saved countless thousands of lives.

As I watched the ambulances bringing the wounded to the hospitals; the surgeons performing operations; the nurses caring for their patients; the chaplains all along the line bringing comfort and strength to both casualties and staff; and the blood trucks

delivering their lifesaving cargo; I realized constantly how dependent this miracle working program of the Medical Corps was upon both unity of action and the faith which gives men the courage to do the seemingly impossible. More and more I sensed the serious responsibility which we on the home front have to make sure that this healing ministry is carried on unimpaired. From our ranks must come the necessary staff, especially more nurses to meet the present shortage; the best of our clergy to serve as chaplains; and a willingness to donate our blood to meet the weekly quotas which have lagged in so many centers. Most of us, as we think of what our men and women in the Armed Forces are doing, are ashamed that our sacrifices have been so few. We cannot personally care for our wounded, but we can have enough courage and faith to unite in giving them the help they need from us. Without such backing men will die who can live if we do our share.

During the time that I spent with the third, first, and ninth Armies just

before the November offensive started, I saw the spirit of the officers, combat troops, and chaplains at the front. Rain, mud, and cold were their daily diet. They were facing a strong and skillful enemy entrenched in the strongest defensive positions that have ever been built.

Among the many influences and authors of the spirit of unity and faith which I found in all branches of the Armed Forces the chaplain holds an important and unique place. He is the trouble shooter in his outfit; the one man to whom anyone can go with any problem, complaint, or worry. When a soldier is anxious because of no news or bad news from home, when he thinks he is getting a raw deal from some officer, when he is lonesome, dead tired, or fearful, when he is tempted or troubled in conscience, when he wants strength for the task ahead, or when he is stricken with sorrow because a friend has been killed, the chaplain is there to listen and to counsel, to comfort and to strengthen.

Commanding officers, enlisted men, and many others including a long list of hospital patients, told me with appreciation and enthusiasm of the es-

Let Us Show that We Truly Care

NEARLY five hundred Episcopal clergy are serving as chaplains with the Armed Forces: 310 in the Army; 177 in the Navy. Since the war began the Church through its Army and Navy Commission has been backing up their ministry by providing essential equipment for their work:

- *Equipment for the Holy Communion.* 372 altars complete with linens; 124 communion sets; 4,926 pieces of altar linen have been provided thus far.
- *Pension Premiums for Chaplains.* More than \$7,000 a month is needed for this purpose.
- *Soldiers and Sailors Prayer Books.* 786,478 copies already have been sent to the Armed Forces.
- *Forward Movement Literature.* 886,928 pieces including the Wayside Hymnal, Forward—day by day have been ordered by chaplains for use with their men.
- *Church War Crosses.* 420,462 have been distributed.
- *Vestments.* 638 items including cassocks, stoles, surplices, and tippets have been given to chaplains whose own vestments have suffered the vicissitudes of war.

"It is impossible to tell," says Bishop Henry K. Sherrill, chairman of the Army and Navy Commission, "when the war with Germany will end. The war with Japan will increase with intensity. Then there will be a long and difficult period of demobilization. During all these days the work of the Commission must continue unabated." The Commission in this month of February is asking that the necessary funds be provided to enable it to carry on. At least \$400,000 is needed.

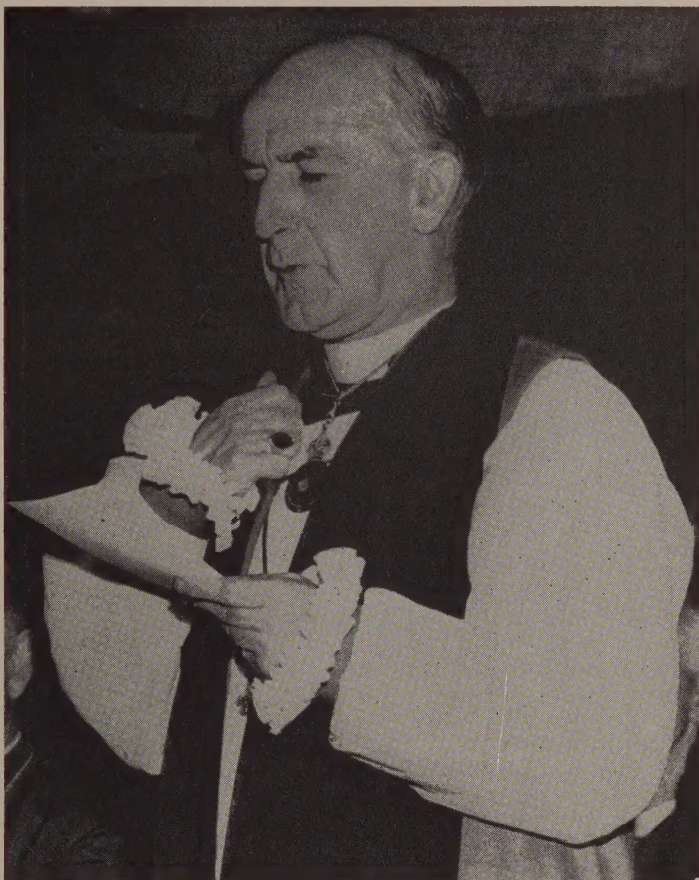
sential and devoted service which most of our chaplains are rendering. These representatives of our churches have shared the dangers and suffering where the going has been toughest. Exhausted through long hours in which their outfits have engaged in combat they have carried on to minister to our wounded and bury our dead. Those with the invasion troops on D-Day swam ashore with their men, and many of them have been in the thick of the conflict ever since. In one Division I visited at the front in Holland ninety per cent of the chaplains had become casualties since D-Day.

The average man in the Army is probably not any more religious, in the orthodox sense of the word, than the average man at home. Those in the Armed Forces, however, are constantly facing situations in which they feel a deep need for that extra strength, and urge toward higher loyalty, which have their source in a man's faith in the existence of certain eternal spiritual truths. The chaplain through his presence, in the frequent services which he holds, in his daily contacts with individual men, gives essential assurance. Thus he answers the need that most men in the Armed Forces feel at times for a faith which will hold them true to the highest they have known.

Many skeptics watching the chaplains at work have come to respect and honor them. I talked with a chaplain on his way back to his outfit from the hospital. He had been wounded in action near Cherbourg. He told me about a Bible class he had organized, "One hard boiled first sergeant used to razz me about it and kept telling me to stop making softies out of his men. Then one night after we'd been through a terrific struggle around St. Lo the sergeant came up and said 'Padre, those Bible class birds of yours can whip the devil. I take back everything I ever said about them—they're the best fighters we've got. One of them risked his neck twice today to save my life.'"

The time that I spent during eight weeks in the European Theater convinced me that this war will be won, and that we can best build for a future peace, when the men in our Armed Forces and we on the home front achieve that unity and faith which alone can lead us to victory.

NEW ARCHBISHOP NAMED



The Bishop of London, the Rt. Rev. Geoffrey Francis Fisher, has been nominated by King George VI to be Archbishop of Canterbury in succession to the late Archbishop Temple (FORTH, December, 1944, p. 31). Dr. Fisher frequently ministers to the men in service (*below*); four of his six sons being in the Army. Photographs from British Combine.



Harlem Goes

ST. MARTIN'S REDUC



St. Martin's Church (*above*) has risen from two devastating fires to be preëminent influence in Harlem. Nautical Cadets (*below*), one of its youth groups, helps to develop sturdy manhood. Many former cadets are now in the Armed Forces.



LAST winter on a cold March evening, a Harlem policeman saw a group of excited boys and girls racing along the street. He set off after them thinking some mischief was afoot. But they were running to get front seats in St. Martin's Church, New York City, for the Wednesday evening service. During Lent these evenings rival the local motion picture houses in popularity. At 8:15 p. m. the lights in the church go off and in the total darkness seven or eight hundred men, women, and children join in the Creed, prayers, and a hymn which is flashed on a screen before the altar. After prayers a religious sound film such as the *Sign of the Cross* or *Journey to Jerusalem* is shown.

St. Martin's Church, under the leadership of the Rev. John H. Johnson, has risen like phoenix from the devastating effects of two fires, each time rising stronger than ever before to be a leader in the Harlem community. Last year on November 11, the church was officially consecrated after being freed of the mortgage debt incurred after a \$300,000 fire in 1939. Today the church, rectory, and parish house are valued at \$375,000, made possible through the enthusiastic efforts of communicants and friends.

Community leaders as well as Church leaders rejoice at the restoration of St. Martin's which, since its establishment in 1928 with the help of the New York Protestant Episcopal City Mission Society, has fitted itself to serve the constantly changing needs of its community.

Holy Trinity Church, the mother of St. Martin's parish, was destroyed by fire in 1926. The City Mission Society acquired the property and established a playground on the site. Members of the community found a common interest in the playground and formed the nucleus of the first congregation.

During the first four years of the

o Church

SIONS OF RACE

parish's life, Harlem, more than other areas, felt the bewildering blow of the depression. When restoration of the church began most of the labor was done by those on relief. The parish house was in constant use for meetings dealing with social needs, and the church's doors were hardly ever closed during the emergency period. At this time the church's ability to fit itself to the immediate needs of the community faced its first crucial test.

Jobs were the immediate problem in 1929-30. St. Martin's and its rector played a substantial part in opening up job opportunities in Harlem. Stores serving the Negroes in Harlem formerly refused to employ colored people but now they are successfully working as clerks in all kinds of stores and in other white collar places. Much of the advance in overcoming job discrimination has been done through the collaboration and coöperation of the Mayor's Committee on Unity of which Mr. Johnson is a member. It strives to prevent discrimination and seeks the further extension of job opportunities for the Negro.

Mr. Johnson, an acknowledged civic leader who is one of the three Protestant police chaplains of New York City, is also active on many boards, including the Wiltwyck School for Boys, the Mayor's Committee on Wartime Care of Children, the Protestant Episcopal City Mission Society, and the Bishop of New York's Committee on Race Relations.

During the depression of the 1930's, he was a member of the Emergency Relief Board organized to serve those who needed advice and help. He also was a member of the Advisory Planning Board for the Borough President. Among Mr. Johnson's prized possessions is the University Medal, presented by Columbia University, from which he holds both B.A. and M.A. degrees, given him in recognition of his service to his Church and



Confirmation classes at St. Martin's (*above*) average more than one hundred people each. Mrs. Franklin D. Roosevelt (*below*) confers with St. Martin's rector during visit to address student gathering at St. Luke's. Others in the group are Rabbi N. E. Frimer,

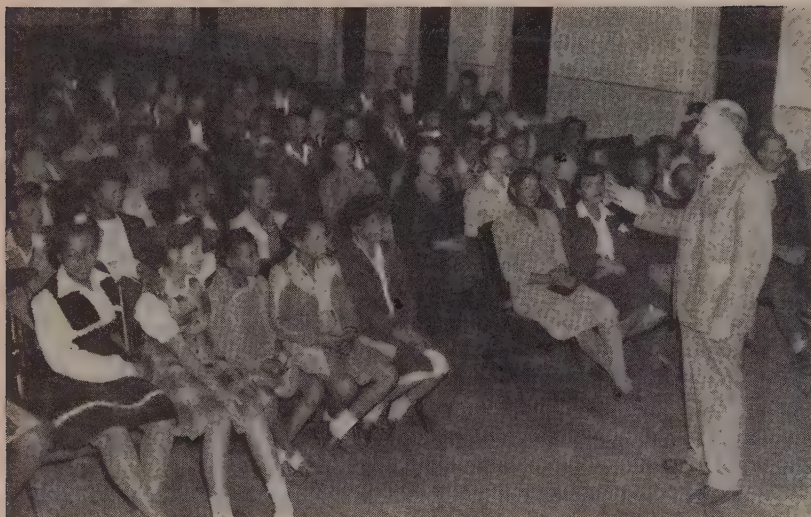


Harry N. Wright, president of City College, and the Rev. T. L. Caution, vicar of St. Luke's. Mayor La Guardia (*below*) swears in Mr. Johnson as a police chaplain.

New York "Daily News"



Harlem Goes To Church---continued



A police chaplain tells St. Martin's young people how their influence can help Harlem.

city. During last year's quickly settled trouble in Harlem, it was Police Chaplain Johnson who went through the streets in a police car, over the loud speaker imploring the excited crowds to calm and order.

But civic duties are just a small fraction of those performed by St. Martin's dynamic rector and his assistants. The life of his parish, including colored people from many backgrounds and positions is a model of self-integrated coöperation. There are many organizations within the Church to serve and interest every member.

Among the most interesting of these is the Federal Credit Union, organized in 1937 under the direct supervision of the Federal Deposit Insurance Corporation. It encourages thrift and assists St. Martin's members with loans at low interest rates. More than four hundred loans, totalling \$28,000 have been made. Of the \$56,000 worth of War Bonds sold, the Credit Union owns \$5,000. It has helped members in many ways. On one occasion a parishioner borrowed money to set up a business, and now, the loan repaid, his business is prospering and he is giving employment to four men.

The youth work at St. Martin's is one of the most important parts of its program. It includes a large choir school, a department of religious edu-

cation, and youth organizations, all supervised by trained counsellors. The Youth Council is the coördinating body which integrates all the young people's work. The organizations in the group are: Club "44," Boy Scouts, Girl Scouts, Junior Altar Guild, Nautical Cadets, Junior Coeds, Young Men's Club, Acolytes, and the Young Adults. The Rev. William E. Kidd, assistant minister and chaplain in the New York City Department of Correction, directs youth activities.

The Teen-Age Canteen, a part of the Church school, gives boys and girls an unusual opportunity for a social gathering which is good fun and is well chaperoned. Mr. Charles Buchanan, Churchman and manager of Harlem's famous Savoy Ballroom, known to many by the hit tune *Stomping at the Savoy*, donates the ballroom, a band, and the service of its employees three times a year for the Canteen's use. The Youth Council is now planning to sponsor a new Youth Center which will provide recreation and food for all the children of the community, following the model of their own Canteen.

With the colored man's inimitable genius for the dramatic arts, St. Martin's Art Guild operates a high type theatre. Through the Guild's efforts the parish hall auditorium, now known as the Little Theatre, is one of the most beautiful and modern concert halls in Harlem. The Guild draws

from its own talented membership, which includes such well-known people as Cab Calloway, band leader; Augusta Savage, sculptress, and John Bubbles, who rose to fame in the role of Sportin' Life in George Gershwin's opera, *Porgy and Bess*, to present the best in the arts.

In April, 1942, Mr. Johnson became rector of historic St. Luke's Church on Convent Avenue, which then became part of St. Martin's parish. St. Luke's is in a rapidly changing area with an increased Negro population. The Hamilton Grange Neighborhood Council, started at St. Luke's in 1943, is an interracial community organization composed of home owners, representatives of nearby City College, whose enrollment is predominantly Jewish, merchants, businessmen, the police captain, ministers, and members of St. Luke's. It is always on the lookout for possible breaches of harmony in community life, and is prepared to help settle disputes which may create tensions. The Council's activities conspicuously illustrate the success of taking the community into the Church and the Church into the community.

The Church and the city have cause to be thankful for the leadership of these two churches. Speaking of St. Martin's, Miss Edith M. Alexander, Associate Director of the Mayor's Committee on Unity, says:

"The practical application of religion to the everyday needs of community life, both with its own members and non-members, is the ultimate test of the spiritual growth by which we may measure how well a congregation relates itself to the needs of the community. Therefore, it is significant to note that this church has identified itself with the forward-looking projects in the community. . . . A church like St. Martin's that gives its services to those who need it, is the greater and bigger institution thereby and a pillar of strength in the community. . . . It can be said without fear of contradiction that not only within the limits of Harlem, where the physical structure of St. Martin's stands, but throughout the five boroughs of the City of New York, this church exemplifies this type of program. Private and public agencies view St. Martin's with respect and admiration."

JOHN MARSTON'S IDEA WAS GOOD!



Young people (above) re-enact presentation of first Lenten Offering as it might have occurred at St. John's Church (left), Cynwyd, Pennsylvania, in 1877.

JOHN MARSTON, Churchman, and superintendent of a small Sunday School in Cynwyd, Pa., sixty-eight years ago, had an idea. It seemed to him that the children could take an active part in the Church's work, could follow, along with their parents, the Great Commission to *go into all the world, and preach the Gospel to every creature.*

To put the idea into action, John Marston suggested that the offering of the Sunday School during Lent be given to the missionary work of the Church. Of course, the proposed use of the money was explained. They were told how they, too, were missionaries, working on the home front, so that others could go in their name to work for the spread of God's Kingdom on earth. Their support was won. When the offering was received on Easter Day, in 1877, two hundred dollars had been given.

Elated, the superintendent told his friend, George Thomas, superintendent of a Philadelphia Sunday School, of his success. Mr. Thomas found it so good he reported it to the Church's missionary headquarters; the

next year other Church schools in the Diocese of Pennsylvania adopted the idea. Astonishingly, the second missionary offering bounded to \$7,050.50.

And so began the Church School Missionary Offering. Year by year the offering grew and now amounts to more than \$300,000 annually. In 1943 it was \$344,607.43. The boys and girls of the Church, in the less than seventy years since John Marston put his idea into action, have given the tremendous sum of more than thirteen million dollars for the spread of Christ's Kingdom. Thirteen million dollars in pennies, nickels, dimes, and quarters eked out of small allowances or saved by going without favorite pleasures or earned by doing extra chores, all that the contents of the mite box may be swelled and the Church's world-wide mission go forward.

In other countries, perhaps where missionary work is even now being carried on, children newly become Christian also make their offering. Fruit or poultry or rice, whatever is their personal possession, they give. In a West Africa village a little boy stepped on the platter put down to re-

ceive the people's offering. When asked why he had done so, he said that he had nothing to give, and so he was giving himself.

To stimulate interest and impart information, Church schools lend added support to the offering through special programs. The Church's Mission is studied in class and a scheme for making the missionaries "come alive" is put into action. Some Church schools obtain the name of a particular missionary and closely follow his work and individual problems. The children in making their offerings keep his needs in mind, and plan through their gifts to supply him with his necessities. He is the pioneer, daring trying climate and difficult terrain, strange customs and alien ways to make Christ's way known. He is the soldier of Christ, willing to risk his life to perform his duty. But like every soldier he depends on the Services of Supply at home to support him. He can offer his training, his talents, and his life, but he cannot stop to find ways to support himself. Still more important, he must have the am-

Continued on page 12

GOD WELCOMES YOUR HELP

IN one of the most beautiful of the Psalms we find these words, "From the mouth of children dost thou establish strength to still the enemy and the rebellious." The Psalmist's testimony that God uses children as an effective means of revealing His power and His love is confirmed by our Lord Himself. When the disciples were about to send away some children who had been brought to Him, Jesus was displeased and said, "Suffer the little children to come unto me, for of such is the kingdom of God."

These words of the Psalmist and of our Lord Jesus Christ show how greatly God welcomes the help of young people in carrying out His loving purpose for mankind. In the Children's Lenten Offering each one of you will find an opportunity to give to God that help which He values so highly. It is not so much the money itself, but the fact that what you give represents your interest in God's work, your love for Him, and your desire to help Him carry out His loving purpose for all the people of the world. If you are one of those about whom our Lord said, "Of such is the Kingdom of God," then the money you give will be a channel through which the influence of your life will be carried perhaps to some person in far-off China or in what used to be called "darkest" Africa. In my own missionary work I have heard people say, "If even the children are so much interested in the Gospel of Christ that they give their money to have it brought to us, we ought to listen to it." In other words the Children's Lenten Offering is a way in which you can let God work through you. If you make your gift from real love for Christ and from a real desire to help Him do for others what He is already doing for you, then the words written long ago by the Psalmist will prove equally true today, "From the mouth of children dost thou establish strength to still the enemy and the rebellious."



The making of a cross is often an attractive feature of the presentation of the Church School Missionary Offering. St. Paul's Church, Salt Lake City, Utah, (above) follows this practice.

By

The Presiding Bishop

John Marston's Idea---continued

munition—the materials, literature, medicine, emergency funds, tools—to do his appointed task. The soldier naturally counts on the home front to supply him with his needs, and the S.O.S. does not disappoint him. So the missionary, too, turns to the home front, the Church, for the items used in line of duty. Through their offering, the Church's boys and girls have become a vital part of his S.O.S.

Missionary activity covers a score of items. There are people in Africa who have not yet received the Gospel;

missionaries must be sent to them. There are new converts in the Philippines or Alaska or Cuba who must be trained in the Christian way of life. There are devastated areas of China or war-ravaged lands in the Near East which need hospitals and schools, food and clothing. The missionary may have to heal the body before reaching the soul; he may have to educate the mind before teaching Christian truth. He may have to travel through wilds, combat and overcome hostility and suspicion; or he may have to nourish

and sustain a people who have received the Gospel but are yet unable to keep it alive by themselves.

And the Church's boys and girls are doing more than giving the necessary support; they are giving a part of themselves. The personal relation established between them and the missionaries through their direct and conscious effort to know the missionaries' work and needs is a lesson in Christian coöperation; it is a vivid experience in the task of the Church to teach all nations. They themselves are feeling what they can contribute to further the work of Christ. John Marston's idea was good!

PIONEERS of the KINGDOM

Today as yesterday pioneers are blazing new trails for the Church's advance throughout the world. This Lent, the Church's boys and girls will study about six great pioneers of the past century—pioneers whose deeds made possible much of the Church's work today and upon which new pioneers will build and open new opportunities.

SIX boys who grew up to be missionary bishops: John Payne was born in Virginia and went to West Africa. Samuel I. J. Schereschewsky, of Russian birth, went to Central China. William Hobart Hare, a native of New Jersey, went to work among the Dakota Indians. Peter Trimble Rowe, born in Canada, was the Episcopal Church's first bishop in Alaska, and Charles Henry Brent, another Canadian, became the Church's first Bishop of the Philippines. Vedanayakam Samuel Azariah, born in South India, is still at work there.

Christian Statesman

● AMONG the young Canadian students who looked out on Lake Ontario from Trinity College School, Port Hope, in the early 1880's was Charles Henry Brent. Some thirty-five years later he became Bishop of Western New York, directly across the lake from his boyhood school. His journey across the lake, however, was made by way of Boston, the Philippines, and Europe.

In addition to being Bishop of the Philippines for seventeen years, and of Western New York for ten, he was a delegate to international conferences in Shanghai and Geneva for the control of opium; he helped in starting

medical work for lepers in the Philippines; he was chief of chaplains of the AEF; he wrote a dozen books, received degrees from ten colleges, declined election to the bishoprics of Washington and New Jersey, had charge of the American Churches in Europe for two years, represented the American Church when Cosmo Gordon Lang was enthroned as Archbishop of Canterbury.

Better known than most of these activities was his leadership in the

Charles Henry Brent was born April 9, 1862. Consecrated first Bishop of the Philippine Islands on December 19, 1901, he died March 27, 1929.



movement toward Church unity. After attending an international missionary conference in Edinburgh in 1910, he returned to General Convention in Cincinnati and with other bishops initiated the commission to bring about a World Conference on Faith and Order. When this met in Lausanne, Switzerland, in 1927, he was president of the conference. Two years later he died in Lausanne.

He was assistant at St. Stephen's, Boston, when he was elected Bishop of the Philippines. Arthur Hall, Bishop of Vermont, who had known him well at St. Stephen's, spoke of his "large-heartedness and large-mindedness." Someone else at that time wrote of his "spirit of large-minded Christian statesmanship." Once in later years the Bishop said, "I cannot think in lesser terms than the whole world."

Man of Alaska

● *A Guide to the Yukon Gold Fields*, published in Seattle in the early 1900's, interested Church people who wished to know more about Alaska, not as prospective gold diggers but because Bishop Peter Trimble Rowe in 1895 was beginning his work there.

"The next few years will see wagon roads and trails through the coast range, steamers on the lakes and up-

Pioneers of the Kingdom---continued

per river," prophesied the *Guide*. "The country will become one of the greatest tourist countries of the world, for where is grander scenery, a more beautiful climate, or a more favored spot? . . . The shores are bordered by strips of green meadow while terraced slopes stretch away to high mountains, which in turn are backed by snow-capped peaks."

Of Alaska's pride, the Yukon River, this Chamber of Commerce laureate wrote, in the unrationed language of his tribe: "Its banks are fringed with flowers, carpeted with the all-prevailing moss or tundra; birds innumerable sing out a welcome from every tree-top, and pitch your tent where you will in midsummer a bed of roses, a clump of poppies and a bunch of bluebells will adorn your camping-place. . . . About September 25 the scene of beauty is changed, when the Winter King advances, sending the alcoholic column eighty degrees below zero, the birds to the south-land, the white man to his cabin, the Indian to his hut, and the bear to his sleeping chamber in the mountains." Somehow one does not feel that even in midsummer a bishop of Alaska finds his life a bed of roses.

Peter Trimble Rowe was born Nov. 20, 1856. Consecrated first Bishop of Alaska Nov. 30, 1895, he died June 1, 1942.



When Secretary Seward bought "Russian America" in 1867, for \$7,200,000, less than half a cent an acre, the country was dubbed Seward's Folly. Perhaps it should have been called Polk's Folly, for President Polk refused to take it as a free gift in 1844 when Czar Nicholas, apparently with a dubious eye on England, wanted to give it away to the United States. Unlike many buffer states, Alaska has thriven in peace, with never a battle between Canadian and Siberian armies.

Even in this past century of phenomenal changes, few men saw greater marvels than Bishop Rowe, starting with snowshoes or dogsled or hand-made boat, with mail scarcely once a year, and ending his travels in 1942 when airplanes and radio were everyday affairs. The Rt. Rev. Thomas Jenkins in his biography of Bishop Rowe, *The Man of Alaska* (New York, Morehouse-Gorham, \$3.75), writes: "From the earliest days the Bishop was number one among the few who believed that Alaska had a future." In notes written during his last illness, Bishop Rowe said: "Alaska is a good land. . . . Our government is now at last aware of this fact. . . . My dreams are coming true. Now is the time to build. Now is our opportunity." (See Bishop Ward's article on page 18).

Swift Bird

● THE Indians called him Swift Bird; his other name was William Hobart Hare, a great-great-grandson of William Penn. When he was thirty-three, working as foreign secretary at the Episcopal Church headquarters in New York, he became the Church's one hundredth bishop. He was sent out to care for the Indians in the Dakota Territory, which had formerly been part of Bishop Joseph Talbot's huge jurisdiction, the Northwest Diocese, sometimes referred to as All Outdoors.

Bishop Hare exchanged the sidewalks of New York for the Missouri River as his main highway since the railroad had barely reached the southeastern corner of South Dakota. There were thousands of Indians, untaught in many ways but not unfriendly, except a few who rebelled against griev-

ances inflicted by the white man. Although his consecration took place in January, he did not go west until April, waiting for the opening of navigation on the Missouri.

His staff, when he went there, consisted of eleven clergy, fifteen teachers, and six lay catechists. On his many trips he and his Indian interpreter traveled in a springless buggy, carrying a little tent for shelter at night.



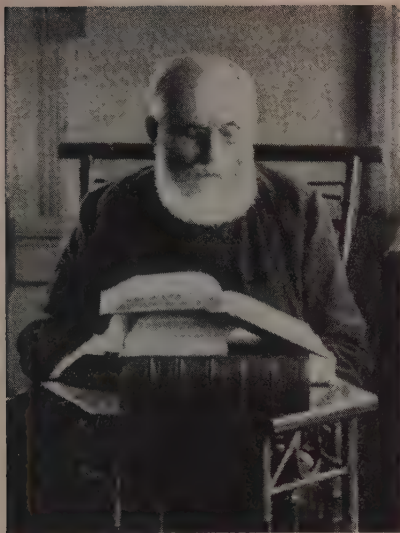
William Hobart Hare was born May 17, 1838. Consecrated Bishop of Niobrara on Jan. 9, 1873, he died Oct. 23, 1909.

Through desolate country he drove in the blazing sun, in dust storms, in torrents of rain or hail. He had to make dry camps where no water could be found for man or horse, and wet camps when there had been so much rain he could hardly start a campfire. In winter there was bitter cold, with treacherous ice to cross, blizzards to face, and stinging winds. His own letters make light of these discomforts but other people have told about them. On one of his trips he traveled eight days without seeing one human face or human dwelling, white or Indian.

Great-Hearted Sufferer

● IN their home on the chilly shores of the Baltic Sea a family of Russian Jews had a baby boy in the early spring of 1831. They gave him the name of three Jewish heroes, Samuel, Isaac, and Joseph. His last name was Scherschewsky.

If his mother and father ever wondered what he would be and where he would live, when he grew up, they probably never dreamed that he would not only become a Christian but a



Samuel I. J. Schereschewsky was born May 6, 1831. Consecrated third Missionary Bishop of Shanghai on October 31, 1877, he died October 15, 1906.

bishop, and that his Church would send him off to Central China. He became converted to Christianity through reading the Old Testament. On coming to the United States he was led to desire ordination, and studied at the General Theological Seminary in New York. There he heard and responded to an appeal from Bishop W. J. Boone of China for missionary recruits, and arrived in Shanghai in December, 1859. With a dozen boys in an old Chinese house he started a school that grew to be St. John's University and Middle School, with 2,000 students. After eighteen years in China he was made a bishop, but a serious illness soon compelled him to resign.

In the years after his resignation he accomplished his most famous work for he translated the whole Bible into Chinese. He was almost completely paralyzed when he did this, having to be lifted each day from bed to chair, typing with but one finger of each hand. He completed the huge task in 1895, just fifty years ago.

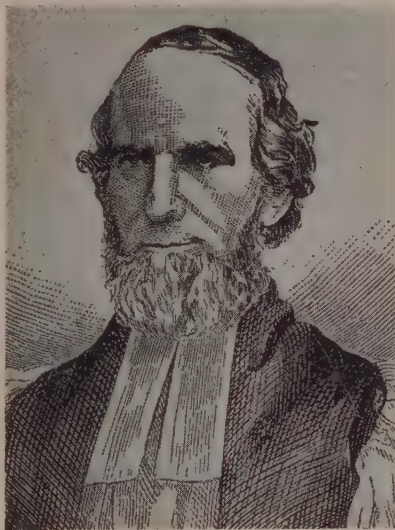
He had an extraordinary gift for languages. Inheriting Hebrew and Russian from his family, he also knew English, Greek, and Chinese. The Archbishop of Canterbury said that Bishop Schereschewsky was one of the five or six really learned men in all the world at that time. A friend referred to him as "this quiet, humble-minded, great-hearted sufferer — bishop, scholar, translator, hero."

FORTH—February, 1945

The Path of Duty

● JOHN PAYNE went to Liberia, on the west coast of Africa, more than a hundred years ago. He arrived there on the fourth of July, 1837. In that day white men had not learned how to keep their health in Liberia, and many of the early missionaries died there but Mr. Payne managed to continue work for thirty-four years. For the last twenty years he was bishop, traveling often over the narrow trails through the forests to little villages. Sometimes he was the first white man the people had ever seen, and small boys climbed up in trees to get a good look at him.

Once when he was home on a visit some friends asked why he ever decided to go to Africa. He replied in the stately language of his day:



John Payne was born January 9, 1815. Consecrated first Bishop of Liberia July 11, 1851, he died October 23, 1874.

"Endowed by God with reasoning faculties, it was not only my duty to use them, but it was glorifying Him to do so. . . . With the Saviour's command, Go preach the Gospel to every creature, before me, and beholding on the map of the world one portion supplied with thousands of doctors and evangelists and teachers, and all the appliances of the most enlightened civilization, and the other (by far the largest portion) literally destitute, I came to the conclusion that my Master's call directed me to the heathen rather than to the Christian world. . . .

"Providence appeared to direct me to China and by God's grace I was en-

abled fully to resolve, if needful, to lay down my life for the Chinese. But on being informed that it was not deemed expedient to send out more missionaries to China at that time, but that the Foreign Committee were very desirous of attempting a mission in Africa, I determined at once to consider the path of duty in reference to that country."

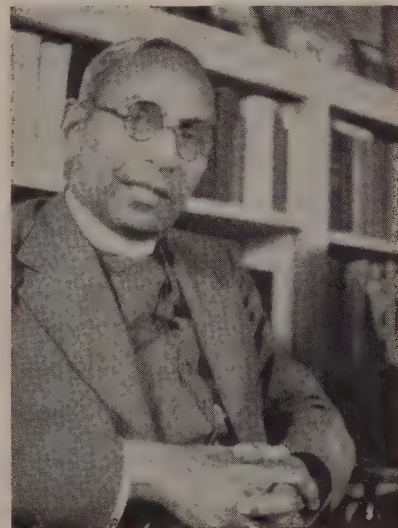
First Indian Bishop

● "THERE are more tigers than houses," said a report from the wild new mission field where the Rev. V. S. Azariah started his ministry in South India. Tigers have diminished and houses have increased until today, though there are still jungle sections, the area as a whole, now the Diocese of Dornakal, is one of the strongest dioceses, numerically, not only in the Church of India but in the Anglican Communion. Even with 150 or more clergy, there are not nearly enough to shepherd and teach the 200,000 people who have been baptized or who wish to be.

Early Church of England missionaries in India had spacious ideas about dioceses. When they organized the Diocese of Calcutta in 1814 they included in that jurisdiction not only all India but all Australia. Australia began having bishops of its own in 1836. In India the Diocese of Madras was set off in 1835, and since then

Continued on page 29

As FORTH goes to press word comes of the death of V. S. Azariah. He was born August 17, 1874 and consecrated the first Indian Bishop of the Church of India, Burma and Ceylon on December 29, 1912.





Three Lions

The Church School Missionary Offering helps the work among the women of China who stand at gateway of a new freedom.



Three Lions



Education is the great need in many lands to which the Church goes, such as in Liberia (upper left); in the Philippines (left) where Christian nurses have relieved untold suffering; or Alaska (below) where the Church has three day schools, one boarding school.



CHURCH SCHOOL OFFERING

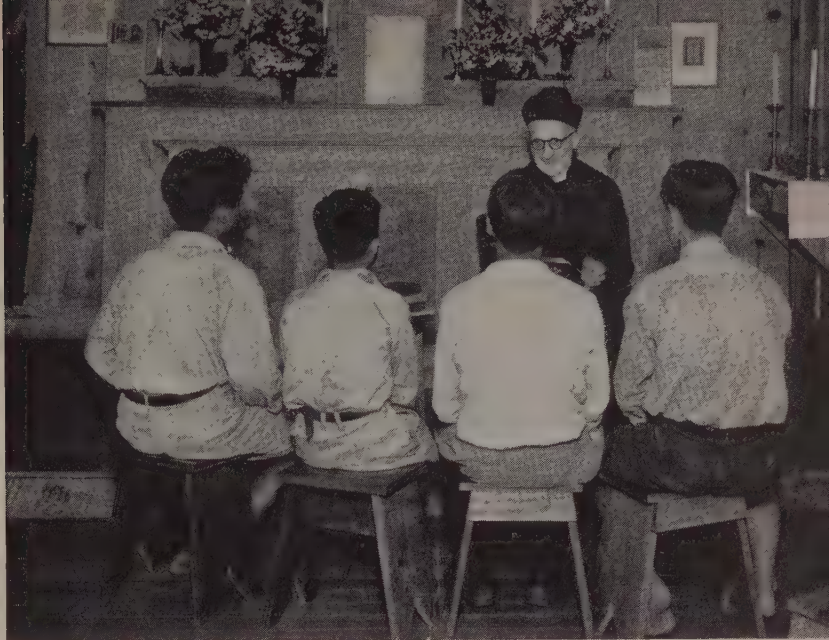


FROM the days of St. Paul who carried the message of Christ into the Mediterranean world, through the centuries when Christianity was carried to America, India, China, Africa, down to today—the greatest mission era of them all—Christians have worked unselfishly, given of their own that His will might be done on all the earth. During Lent the Church

MISSIONARY ING



American missionaries in the past have led many primitive peoples in Philippines to Christ; will do so again when peace comes.



and girls make a special effort to take their part in the work which unites the world in the Great Kingdom. Their offerings are a very material aid to the advance of the Church's mission at home and overseas. There in every land pioneers of the Kingdom have reached new peoples proclaiming to more and more people the glad news of Jesus Christ.



Three Lions

men in Free China (*right above*), the sick in India (*right*), and Indian American girls living a way of life for today (*below*) are all the concern of the Church in its world mission and of the Church's boys and girls who take part in the annual offering.





Bishop Ward recently completed a year's service at Seward, terminus of Alaska Railway.

GREAT POS FOR CHURC

By the Rt. Rev. JOHN

ALASKA is an Indian word meaning "Great Country." After a two-months' camping trip down the Yukon River some years ago, and a year ending last June in charge of St. Peter's Mission, Seward, I am sure that Alaska is great—in fact and in prospect.

In area it is one-fifth as large as continental United States, and in form is literally a "wide-stretching land." If you take an airplane at the eastern boundary, next to Canada, and fly straight out to the westernmost Aleutian Island (Attu), you will travel about three thousand miles farther than from New York to San Francisco.

Naturally there are many varieties of climate. Along the southern coast mild weather with 150 inches of rain a year, and in the northern plains and mountains, winter temperatures of 70° below zero, with and without blizzards. There are scores of smoking volcanoes along the Aleutian Island chain, and within twelve years two of them have literally blown to pieces, scattering rock and lava over great areas.

Alaska is the bridge between North America and Asia. From the north-western coast across the narrow part of Bering Strait is only forty-five miles. It is on the direct short air route from our great cities to Siberia, and to the cities of Russia and North China, and will not be overlooked as the short cut to Japan. Large airfields are already in use in many places, especially at Fairbanks, where there is plenty of level ground and much clear weather, and this traffic will greatly increase.

The present population is small in relation to the great area, between



Impressed by Alaska's wartime development, many soldiers plan to settle there after war.

80,000 and 100,000, about one-fourth Indians, of various tribes; one-fourth Eskimos, and the remaining half whites of many national backgrounds.

There was, of course, a great temporary increase of population in the early period of the present war when a Japanese attack seemed probable. Great Army camps and airfields were established in suitable locations, and after months of being stationed here many a soldier has told me that he is coming back to live in Alaska after the war.

Many interesting results come from such a situation. For instance, there is no rationing system in Alaska—because about one-third of the population can get to the store for supplies only twice a year.

The natural resources of Alaska, as far as they are known, are described in many good books. At present, the greatest industry is fishing. The mineral deposits, gold and many other metals, coal and oil, are vast beyond present knowledge. For instance, there are large areas in the north-western plains where (as I learned from a professional guide who has been there) the surface of the ground is so saturated with oil that the turf burns like good soft coal on the campfires.

In that land wild tales come true. For years, stories have been circulated about a mysterious "mountain of jade" in the remote North. Recently the government sent an Army officer to investigate, and he and his guides re-

ILITIES SEEN IN ALASKA

C. WARD, D.D.



NFB from Hamilton Wright
Dogs and now airplanes are indispensable to Alaska travel. New airfields meet war needs.



St. Peter's Mission, Seward, has fine church, rectory, and an active group of communicants.

turned, reporting that they had seen the mountain, with cliffs of green, black, and white jade—and they brought back a 164-pound boulder of pure green jewelry-stuff jade. He is now training the Eskimos, who are clever carvers of ivory, in a new industry—jade-carving.

There are large areas of Alaska, such as the Matanuska Valley, and the shores of Cook's Inlet, where agriculture flourishes. Here they raise grain and fruit, and cattle live out-of-doors the year round.

In places where summer conditions are especially favorable I have gathered cabbage heads weighing over thirty pounds each, cucumbers as long as my arm, and stalks of rhubarb, not perhaps as long as Goliath's spear, but

six feet in length—and I plucked garden flowers twice as large as varieties in the States, and of hues more brilliant than any this side of Paradise!

Christianity was first brought to Alaska by the Russians. From 1728 A.D. when Bering, a Danish explorer in the service of Peter the Great, sailed north through the strait which bears his name, the hardy Russian navigators were finding their way along the great chain of the Aleutian Islands, north to the Arctic Ocean, and south to the Alexander Archipelago. They founded Russian churches, from Kodiak Island to Sitka. They still have many congregations, mostly of Aleut Indians, who cling with touching loyalty to the Church of Mother Russia, and who come

faithfully to worship under lay readers, while the visits of a priest may be months apart.

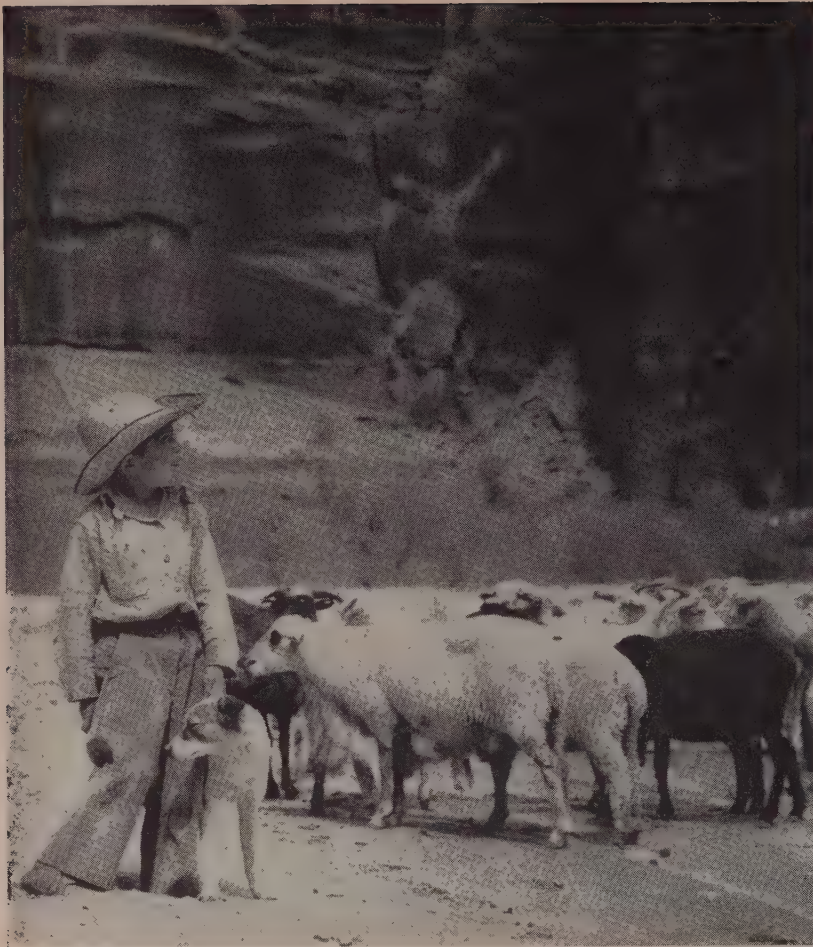
In 1792 the Russian explorer Baranof sailed into a beautiful bay guarded by great mountains, ice free all the year, running inland twenty miles from the Pacific. He came on Easter Day and fitly named it Resurrection Bay.

At the head of Resurrection Bay stands the busy town of Seward, the terminus of the Alaska railway. Here at St. Peter's Mission, with its fine little church and rectory, and its group of about thirty communicants, I served for a year as one of the clergy of the missionary district, under Bishop John Boyd Bentley.

Even a short period of service in Alaska brings one under the spell of the great pioneer and builder, the late Peter Trimble Rowe. He is one of the heroic figures of modern missionary work—strong, simple, joyfully self-forgetful in a task of great difficulty. He will always be remembered as one of the real trail-breakers and pioneers of the Church, who while he jests at danger, still "endures as seeing Him who is invisible." He is in truth, as Bishop Thomas Jenkins entitles him in his biography, *The Man of Alaska*, (see FORTH, January, 1944, p. 20).

On the foundations which he and other pioneers laid, the able and energetic Bishop Bentley, other clergy, men and women teachers, physicians, nurses, social workers, as well as the rank-and-file members—whites, Indians, and Eskimos are laboring to-

Continued on page 27



In canyon, on desert mesa, or pathless mountain, the sheepherding Navajo is everywhere eager for the Church's message. Last year twenty Navajos were confirmed.

Josef Muen

day when changes are coming quickly in the lives of the Navajo people. Young Navajos leave for overseas; others go far away to defense jobs. Roads lead out into their deserts and through their canyons. Trucks carry out their lumber for war. Radios bring news of the world into trading posts and hogans. The Church alone can bring them the Gospel of Christ; through those teachings the Navajos are learning the ideals of American democracy for which their sons together with other Americans, give their lives.

This opportunity, to go out among these scattered Indians to teach and to serve, is the vital concern of the Mission of the Good Shepherd. To meet it adequately, more missionaries together with automobiles, gasoline and tires for their travel over this immense reservation will be needed.

Seven stone buildings, situated on forty acres of irrigated land, give the Church a physical plant serving as a center for this far-reaching enterprise. The unfinished Thorne Building, a memorial to Ethel Cheney Thorne of New York, promises further improvement, with better facilities, for the care of Navajo children.

Because in the ancient Navajo culture there is over-all emphasis on sickness and death, the Church gives particular service to these children whom death marked with superstition and distrust when their parents died. Care of deserted, destitute children at Good Shepherd Mission is help which Navajos of all ages appreciate. A child so served becomes the focal point of understanding between the Navajo people and the Church. For this reason care of children remains part of the work of Good Shepherd Mission. Forty boys and girls are members of the mission family; their support is provided by special gifts from many individuals. They spend the long vacations at the mission and attend Government boarding schools in the winter.

In the Chapel of the Good Shepherd, before the altar in the community house on Sawmill Mountain, in a hogan where firelight plays across thoughtful faces, or out on the wind-swept hillside with the lone sheepherder, teaching and worship are central in the gatherings of the missionary with his Navajo friends.

"I Want Them To Know"

By the Rev. DAVID W. CLARK

Mission of the Good Shepherd, Fort Defiance, Arizona

WHEN I was young, the people at Good Shepherd Mission Hospital saved my life. They were my friends," said a tall, fine-looking Navajo as he greeted me in a lonely canyon hogan. "Now I am an old Navajo. My grandchildren are growing up in these nearby hogans. Will you come here and teach them to be Christians? I should like them to know."

For fifty years, the Navajo Indians living in the sagebrush-covered country around Fort Defiance, Arizona, have come to Good Shepherd Mission. First

a hospital, then an eye clinic, later an orphanage and school, ever pioneering in meeting the needs of the Navajo Indians, the Good Shepherd Mission has been the good friend of these Indians.

Now the time has come when the Church can send missionaries out across wagon trails, up into pathless mountains, over wide acres of sheep range, and everywhere find eager and welcoming friends like the old man standing in the door of his earth-covered hogan.

These long-established friendships give the Church an opportunity in a

THE LIVING PEOPLE IS UNIQUE RADIO PROGRAM

ARE you one of the Living People? This is the theme of a new religious radio program which Episcopal Churchmen in coöperation with the Presiding Bishop's Committee on Laymen's Work are sponsoring as a public service. The Living People program consists of six dramatic quarter hour transcriptions for radio and is the first program of its kind in religious broadcasting. Nothing like it has ever been done before. The Living People will enrich the radio observance of Lent and readers of *FORTH* should ask their local radio stations to carry this unique program.

The Living People, produced by Donald Peterson, from scripts by Wilhelmena Fox, under the supervision of the National Council's Division of Christian Education, dramatizes these contemporary life situations:

- **A Family Prays.** With two boys at the battle front, life for the Carters had lost its savor until their house guest, a mellow, urbane old padre, infected them with the source of life.

- **God Was His Client.** Sunday morning golf was his one relaxation from the strain of a successful advertising career when his minister sought his help in promoting the Church. This dramatization tells what happened then.

- **Dan Quin, Doctor of Humanity.** The poor and the underprivileged were his patients and to them he gave of his best. When calls came to him from great medical centers he made a choice dramatically presented in this transcription.

- **The Village Samaritan.** He was only a school janitor. Nobody paid him any attention but in the minor tragedies of everyday village life, it was always the janitor who helped—and his acts transformed the whole community.

- **Money's Not Everything.** He was a success: he had made money but he was not happy: he worked too long hours, his wife was becoming estranged, he was sick. Then came a change.

- **Bill Evans' Victory.** Bill was spoiled, brought up to idleness and in adult life all he could do was drink—which he did. But he had talent, too, although nobody knew it or would give him a responsible job until his minister took a chance with results that rebuilt Bill's life.

The Living People is designed to help people find the real values of life and to bring them spiritual and mental refreshment during these days of strain.

All the actors in The Living People are well known personalities of the radio and stage. They include Hilda Simms, bright star of the current Broadway hit, *Anna Lucasta*; Harlan Stone, popular boy radio player in *Death Valley Days*, *Dr. Christian*, and

Let's Pretend, who was also one of the redheaded youngsters in Broadway's *Life With Father*; Norma Chambers, the Miss Julia of *Meet Miss Julia* who is heard in such radio programs as *CBS Workshop*, *Grand Central*, *Reader's Digest*, and *Words at War*, and has appeared on Broadway in *The Little Foxes*, *Watch on the Rhine*, and *Richard III*; William Smith, a regular on *Ellery Queen*, *We, the People*, and *Mr. and Mrs. North*; Gloria Mann, has had wide experience with both Columbia and National Broadcasting networks, in such productions as *Second Husband*, *We, the People*, *Let's Pretend*, and *Light of the World*; Roger DeKoven, known to people who listen to *Hildegard*, *Jury Trials*, and *Gangbusters*; and Ted Field who has appeared on the *Kate Smith Hour*, and with *Miriam Hopkins*, *Luise Rainer*, and *Franchot Tone*.

Musical effects are provided by George Shackley, formerly musical director of *WOR* and now musical director of all Federal Council of Churches broadcasts.



Topflight stage and radio personalities featured in The Living People radio series soon to be heard over many local radio stations include (above, left to right) Ted Field, Wilhelmena Fox, scriptwriter, Roger DeKoven, (below, left to right) Norma Chambers, Harlan F. Stone, and Gloria Mann.



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The Presiding Bishop's Book for Lent

RICHARD S. EMRICH has brought all his special talents in play to make *Earth Might Be Fair* (New York, Harpers. \$1.50), this year's Presiding Bishop's Book for Lent, a distinguished volume in a series that has included such popular books as Angus Dun's *Not By Bread Alone* and W. Russell Bowie's *Which Way Ahead*. Appropriately, *Earth Might Be Fair* concerns itself with the current emphasis of FORWARD IN SERVICE, man and his relationship to God. A few quotations will indicate Mr. Emrich's treatment of the subject.

I. THE GREAT QUESTION

The view which man has of himself shapes inevitably his social institutions. The soul of any society is its estimate of human nature; we can judge a society by the "feeling and respect it has for the individual." From that soul there moves out into the life of society a life-giving or destroying power. It was an estimate of man that ended the gladiator shows of the Roman Empire, broke chattel slavery, sent Elizabeth Fry into the stinking prisons of England, and brought about so many of the factory reforms of the modern world. It was an estimate of man that sent Damien to his lepers, Kagawa to his slums, and built Schweitzer's hospital on the edge of the African wilderness. And it is certain that the decay and destruction of that Christian view of man will slowly undermine and destroy the noble institutions which have sprung from that soil. Can a building be strong when its foundation is weak? Can a tree grow when its roots have been severed?

II. THE GREATNESS AND DIGNITY OF MAN
THE Christian sees himself and his fellow men on a stage the backdrop of which is the loving God and Father of our Lord Jesus Christ. He knows himself by gazing into the face of his Lord. He knows himself as he is known: he sees himself from above. It is God who has created both him and the stage upon which he stands. The Christian knows that he cannot explain himself: it is, rather, God who explains him. The Christian believes that apart from this relationship men, as in the comic mirrors of an amusement park, see themselves in incomplete, twisted, and grotesque ways. He surveys the modern world with his Bible in his hands and sees this to be true; men believe they are greater, smaller, better, worse than they really are. They see themselves in partial and broken ways; they lose their balance.

III. WE HAVE ERRED AND STRAYED

THE refusal to face our common sin makes Christianity irrelevant. There are two basic affirmations about human nature and its destiny in Christian teaching. It is stated, first, that man is in misery and stands in need of redemption. This means that Christianity rejects any "sunny optimism" about man's possibilities apart from God. Secondly, Christianity states that God entered history in Christ Jesus to save men, who are called upon to hear His Word and inwardly appropriate His saving work. Christianity is thus both pessimistic and optimistic. It is pessimistic about, freed from illusions about, man's possibilities apart from God—"forasmuch as without thee we are not able to please thee"; and optimistic about man's possibilities and life's meaning when he surrenders his rebellious will to God.

IV. MAN AND FELLOWSHIP

We have said that man's dignity, his responsibility, and his equality have their foundation in his relationship to God. Let us say here that man's freedom, his true individuality build upon the same relationship. Unless man is a servant of God he ends by becoming a slave of the world.

V. THE NEW CREATURE

To be converted means simply to turn from self to God. It means, to use Brunner's illus-

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tration, to walk into the secret throne room of the soul, see there upon the chief seat oneself clad in the robes of many a pride; and then to take oneself by the throat, hurl oneself from the chief seat, and ask our Lord to sit there. It involves giving up our self-sufficiency and acknowledging our dependence. It means that a new center is given to our lives, that we are born again.

Mr. Emrich, who is Professor of Christian Ethics in the Episcopal Theological Seminary, is a successful teacher but is completely unpedantic, possessing a fine balance between the qualities of the student and the man of action. A sound scholar he has a unique capacity for translating his learning into simple human terms. His passion for the application of Christian principles to the social problems of our time is tempered by a divine sense of humor. All these qualities shine through the pages of *Earth Might Be Fair*.

Other Recent Books

Reviewed by the faculty of the Church
Divinity School of the Pacific

The Great Century in Northern Africa and in Asia. Vol. VI: A History of the Expansion of Christianity by Kenneth Scott Latourette (New York, Harpers, \$4), begins with the infiltration of Christianity into Northern Africa and its spread through Asia Minor. There are separate chapters on India, China, Japan, Korea, and Southeastern Asia. The effects of Christianity on the environment and of the environment on Christianity have been chronicled in each case. A promise is made of one more volume to bring the history of missionary expansion up to date. The Great Century covers the period

roughly from 1800 to 1914. There is no other one volume which offers the material here gathered together.

Religious Liberty in Latin America by George P. Howard (Philadelphia, Westminster, \$2), is the story of the danger of the loss of the Protestant heritage in Latin America, due to the clerical fascism of the Roman hierarchy and the susceptibility of the State Department. This is a well-written and well-documented account of what is happening to Protestant missionaries, and in contrast shows the objections of the Federal Council of Churches and of leading Latin Americans (Roman and otherwise) to the short-sighted American policy. Latin Americans do not want a "religious closed shop" but freedom of belief and activity.

Christian Counter-Attack by Hugh Martin, Douglas Newton, H. M. Waddams, and R. R. Williams (New York, Scribners, \$1.50), is the story of the resistance of the Christian Churches of Europe to the rising tide of Nazism. The Christian Church is surviving in all the occupied countries, and there are thousands in Germany who have not bowed to Hitler. Roman Catholic resistance to Hitler began in 1929. Protestant resistance was poorly organized at first. The fact that more

than 1,300 pastors have been arrested since 1934 indicates the sizable nature of the resistance movement.

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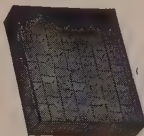
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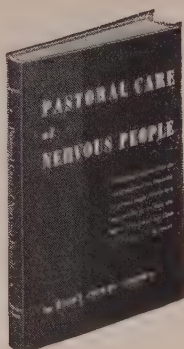
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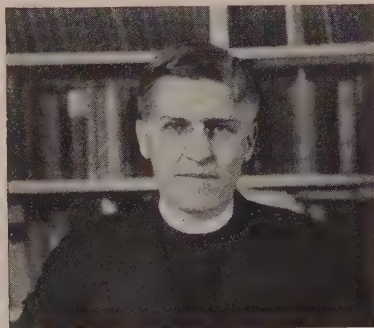
CONTENTS: The Plight of the Psychoneurotic; Procedure for a Pastor; The Personality as a Whole in Disorder; The Right Life; The Wrong Life; The Beginnings of Nervousness in Childhood; General Nervousness; Tension and Irritable Weakness States; Anxiety States and Disorders of Anticipation; Dissociative Dysmnestic, Substitutive Phenomena; Hypochondriasis; Obsessive - Compulsive - Ruminative Tension States; Special Psychoneurotic Conditions; Special Therapeutic Procedures; Index.

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This is a new, completely revised edition. Approximately 10,000 copies were sold of the first edition. The Forward Movement Commission of the Episcopal Church has recommended this booklet as a valuable course for clergy, vestrymen, and layworkers, both men and women. Every Rector ought to provide his vestrymen with copies of this booklet.

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In the Introduction the author says: "If we try to empty ourselves of all self-centeredness, if we concentrate all our will, all our feeling upon loving the Jesus whose sufferings we are beholding, as we hear the Seven Words there may well come to each of us some special blessing, some particular message, which will seem as though it were spoken especially for us. And in truth it is."

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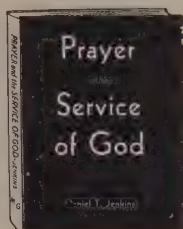
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Many people, says the author, lack reality in their church-going and the reason is that the Holy Spirit has not penetrated their lives. You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God.

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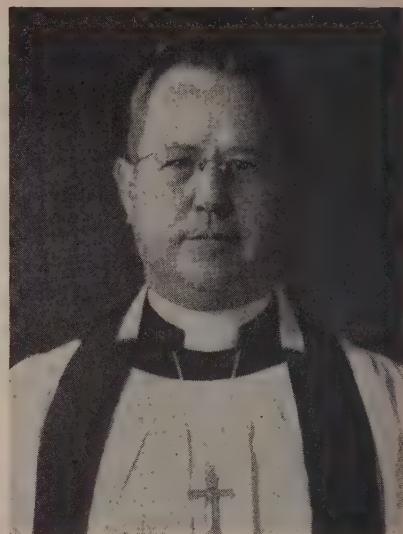
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NEW FIELD OFFICER



THE REV. EDGAR R. NEFF, formerly rector of St. John's, Montgomery, Ala., became a National Council Field Officer on January 15. Assigned to the Province of Sewanee, Mr. Neff is spending a month at Church headquarters, to enable him better to serve the Church in his area.

The new Field Officer, a native of Maryland, is already familiar with much of his wide territory as after graduating from Gettysburg College, Gettysburg, Pa., he attended the University of Alabama at Tuscaloosa, and the Virginia Theological Seminary at Alexandria. Before entering the ministry he taught at the Georgia School of Technology, Atlanta, the University of Alabama, and Wittenberg College, Springfield, Ohio.

Following his ordination he was assistant rector of the Church of the Advent, Birmingham, Ala., and rector of Calvary Church, Fletcher, N. C., before going to his most recent rectorship in 1936.

Mr. Neff was chairman for six years of the Department of Promotion and, for four years, a member of the Executive Council of the Diocese of Alabama. He was a deputy to the General Convention of 1943.

BISHOP Y. Y. Tsu of Kunming (FORTH March, 1944, p. 14) who has been in the United States for the past year, is on his way back to China and is expected to arrive in Calcutta, India, about the middle of February.

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American Church Reopens



THE Very Rev. Frederick W. Beekman of Holy Trinity Pro-Cathedral in Paris, France, resumed his duties there where the first service since the Nazi occupation was held on September 3, 1944. Allied servicemen in Paris, many of whom walked miles to attend the service, crowded the church.

Mother of Bishops

THE Diocese of North Carolina can point with pride to its record as a mother of bishops. The present bishop, the Rt. Rev. Edwin A. Penick was elected while rector of St. Peter's, Charlotte. Bishop Robert E. Gribbin was rector of St. Paul's, Winston-Salem, when elected to be Bishop of Western North Carolina. Bishop John Long Jackson of Louisiana was rector of St. Martin's, Charlotte. Bishop John Moore Walker of Atlanta is a former rector of St. Peter's, Charlotte. Bishop Elwood Haines of Iowa was formerly executive secretary for the Diocese of North Carolina. Bishop Reginald Mallett, recently consecrated for Northern Indiana, was once rector of Holy Trinity, Greensboro. The late Bishop Joseph B. Cheshire was rector of St. Peter's, Charlotte, when he was elected bishop. The late Bishop Henry B. Delany had been in charge of Negro parishes as archdeacon in a number of the southern dioceses, including North Carolina, prior to his consecration as suffragan.

At one time in the diocese, Bishops Gribbin, Jackson, Walker, Haines and Mallett were all rectors of parishes serving under Bishop Penick.



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Church in Alaska

Continued from page 19

THE RT. REV. JOHN C. WARD

When he retired in 1943 as Bishop of Erie he wanted to serve as a chaplain in the Army, as he was in World War I. But he was over age; he was seventy-odd years. Undaunted, he knew he could still serve his Church and country. Knowing of the serious shortage of missionaries he offered himself to the Bishop of Alaska. As a result he spent a year at Seward, Alaska, six and a half degrees below the Arctic Circle.

gether to build a Christian civilization with the Church at its heart.

It may not greatly impress those readers who live in large city parishes to read that in Alaska there are some sixteen clergy, about 6,000 baptized members, twenty parishes and missions, and twenty-five outstations. But this is only a beginning, and a great development is possible for the Church in this wide-spreading land.

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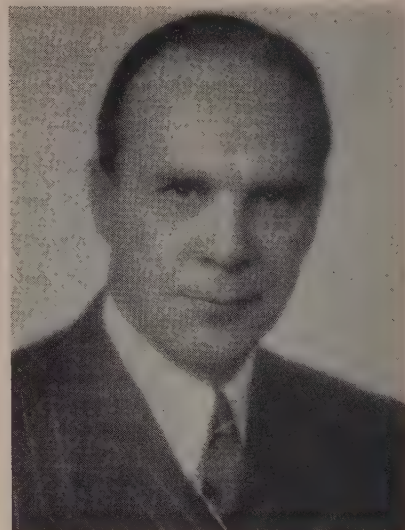
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THE REV. BEVERLEY M. BOYD, formerly rector of Grace and Holy Trinity Church, Richmond, Va., and editor of *The Southern Churchman*, is the first Episcopalian to serve as a secretary of the Federal Council of the Churches of Christ in America. In January, he became Executive Secretary of the Department of the Church and Social Service.

Throughout his ministry he has made outstanding contributions to the life of his community through active participation in social agencies, community funds, and recreation groups. He has done much to show that successful coöperation between Church and community has good results.

In the Church, Mr. Boyd has served as a member of the Standing Committee of the Diocese of Virginia; chairman of the diocesan Forward in Service Commission; vice-president of the Episcopal Evangelical Fellowship, and deputy to General Convention. A native of Roanoke, Va., Mr. Boyd attended Washington and Lee University, University of Virginia, and the Virginia Theological Seminary.

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Storm Wrecks Churches

Two hundred and forty churches, some of stone construction, were ruined or badly damaged during a recent hurricane in Jamaica, British West Indies. Bishop William G. Hardie of Jamaica says that much of the property destroyed is covered by insurance and that the government will help liberally in rebuilding Church schools. In some parts of the island all the fruit-bearing trees, and ninety per cent of the coconut trees were destroyed, loss of which will bring suffering to many Jamaicans.

Pioneers of the Kingdom

Continued from page 15

three more divisions have been made from Madras, to form the Dioceses of Travancore, Tinnevely, and in 1912 Dornakal, with Mr. Azariah chosen as its first bishop. Dornakal itself is now planning a division; in a population of six million, there is more to be done than the Bishop and his one assistant, Bishop Anthony Elliott, can do.

Bishop Azariah is now seventy but still vigorous. He was the first native-born Indian to become a bishop in the Anglican Communion; there are now four. His father was a priest serving under the English Church Missionary Society. The Bishop was trained in mission schools and colleges. He traveled over India as a YMCA secretary, and went to Japan in 1907 for a meeting of the World Student Christian Federation. He was ordained in 1909, and in the following year attended the international missionary conference in Edinburgh. Perhaps he received there the same impulse as Bishop Brent, to work toward Church unity, for Bishop Azariah's efforts have been unceasing.

He made impressive speeches at the Conferences on Faith and Order in Lausanne, 1927, and Edinburgh, 1937, and at the 1937 Conference in Oxford on Church, Community, and State. Besides attending two of the Lambeth Conferences, which once every decade or so bring together in England most of the bishops of the Anglican Communion, he represented the Church of India at Australia's centennial celebration of its first bishop.

He was one of the four chief speakers at the Triennial Meeting of the women of the Episcopal Church in October, 1937, in Cincinnati. He also addressed General Convention at that time, and filled two months with many other engagements in the United States and Canada.

His cathedral in Dornakal is one of the most interesting in the world for its combination of Christian and Indo-Saracenic architecture. And here, al-

Japanese American WAC



Pvt. Lillian Higashi, WAC, is typical of many Americans of Japanese ancestry who are helping to win the war. Serving as a chaplain's assistant at Fort Knox, Ky., she frequently counsels servicemen, acts as stenographer-chauffeur for the chaplain.


most any day when the Bishop is at home, one may see little processions of children, or a family celebrating some occasion, come happily along to the Bishop's veranda to ask his blessing or just to "wish" him. A friend writes of him:

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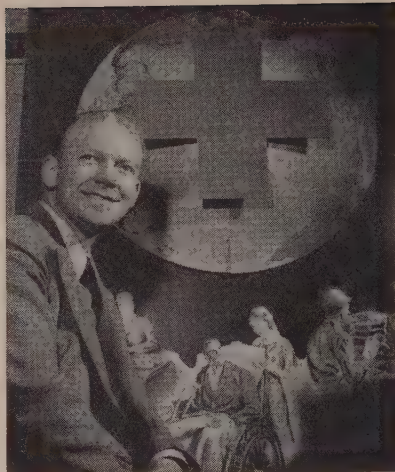
Churchmen in the News

Continued from page 2

historic landmarks to his work as chairman of the reconstruction committee of St. Paul's, Eastchester, N. Y. (FORTH, June, 1944, p. 18), the birthplace of the Bill of Rights. Mr. Kendall is also a vestryman at St. Paul's and is a lay delegate to the New York Diocesan Convention. When he is at home in Dobbs Ferry, he attends Zion Church of which he was formerly a vestryman; in New York City, he attends the Church of the Heavenly Rest.

Among Mr. Kendall's prized possessions are a walking stick which Washington made from rosewood, mounted with a head of ivory in the shape of a mushroom; his ring; the original deed to Wakefield, George Washington's birthplace; his balance scale and other instruments and tools used by him at Mount Vernon, a lock of his hair, and many other personal items.

Besides his large Washington collection, Mr. Kendall has assembled



Pix
Walter L. "Red" Barber, nationally known radio sports commentator, heads the Greater New York 1945 Red Cross War Fund.

items of stage history which fill his large offices. Letters from Rachel, Edwin Booth, and antique photographs vie with rows of books for wall space in his office in the Capitol Theater building in New York City. Mr. Kendall built the theater in 1917,

and its innovations, such as comfortable seats, are now found throughout the country. Mr. Kendall is president of the Capitol Theater Corporation.

WALTER L. "RED" BARBER, nationally known sports broadcaster and a vestryman of the Church of St. James the Less, Scarsdale, N.Y., has recently been made chairman of the Red Cross 1945 War Fund of Greater New York. Mr. Barber headed the Red Cross drive in Brooklyn last year and through his broadcasts recruited more than 120,000 blood donors.

He has been named number one sports announcer more times than any other man, and is known to his fans for his broadcasts of the Brooklyn Dodgers baseball games and the New York Giants professional football contests.

The southern accent which is his personal radio "signature" is a real one as he was born in Columbus, Missis-

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MARINES on Guam bow their heads in
prayer for those who fell beside them in
the first wave of the offensive on Guam.
Chaplain C. G. Widdifield (FORTH, July-
August, 1944, p. 13) who came ashore with
them holds a service on the second Sun-
day following their landing. He spent the
first in a foxhole.

CHURCHMEN---continued

sippi. After graduating from high
school he worked on a surveyor's crew,
as radioman, instrument man, lumber
loader, and farm truck driver. He
worked his way through the University
of Florida at Gainesville in many
other versatile capacities.

In his sophomore year he took a
radio job at seventy-five cents an hour
over a small station whose owner had
heard him read a scientific paper. In
1934 he began announcing games for
the Cincinnati Reds and his career
which took him to the city of "dem
bums" was launched. In 1940 the
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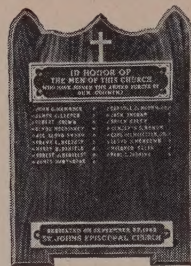


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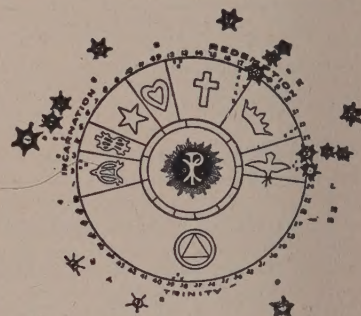


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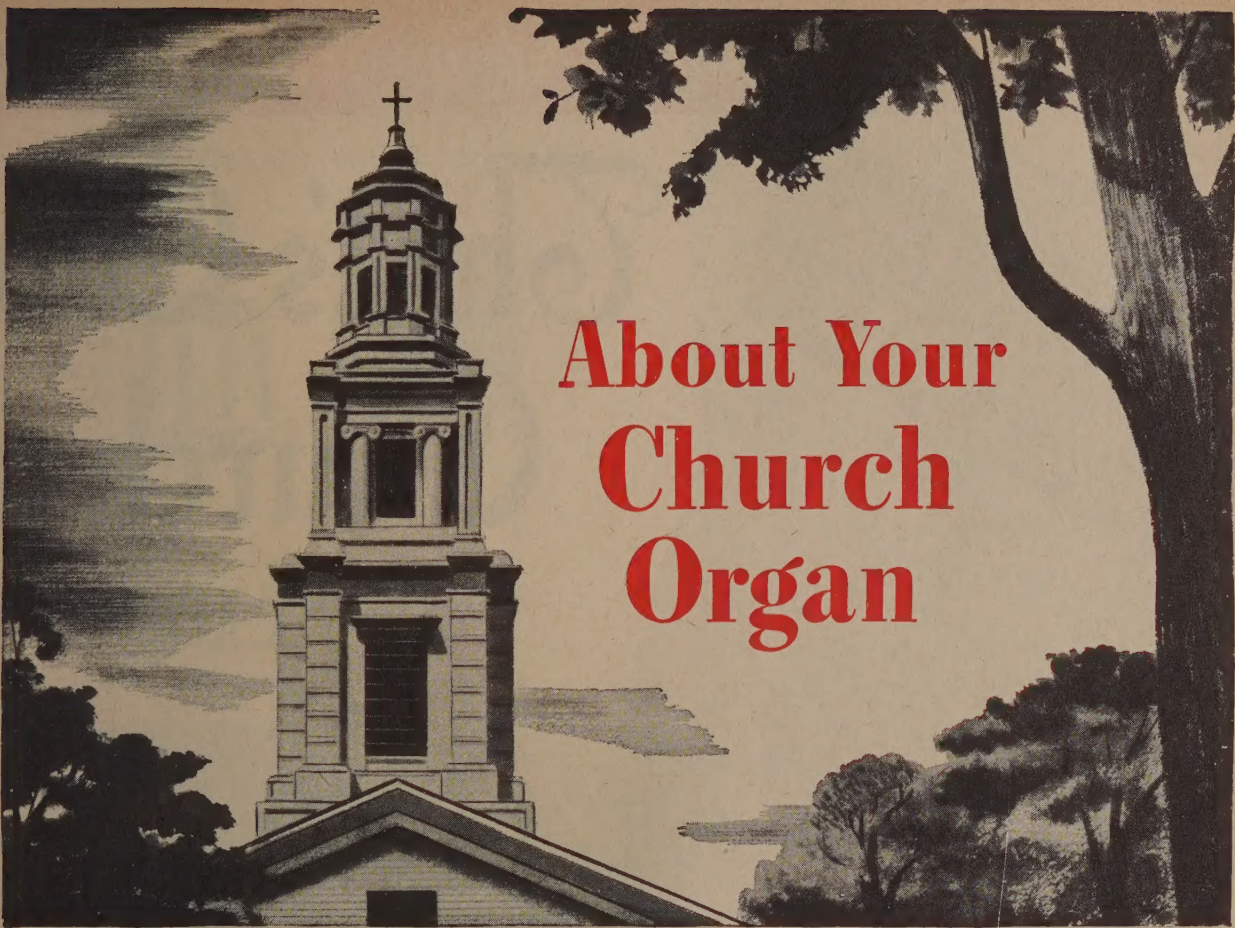
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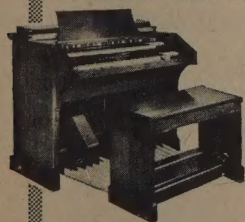
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